

# Christian Intelligencer.

"WERE ONCE THESE MAXIMS FIXED—THAT GOD'S OUR FRIEND, VIRTUE OUR GOOD, AND HAPPINESS OUR END, HOW SOON MUST REASON O'ER THE WORLD PREVAIL, AND ERROR, FRAUD AND SUPERSTITION FAIL."

Vol. XV.

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## Prize Tale,

Written for the Evangelical Magazine and Gospel Advocate.

Edward and Cornelia.

BY L. C. BROWN.

"For as he thinketh in his heart so is he."—Solomon. [Concluded.]

They arrived in Troy the next afternoon, and found Henry's health so fast improving that he was sitting upon the sofa, engaged in a warm controversy with Cyrus, concerning the equity of the treatment Edward had received from them. As soon as the salutations of meeting were gone through, and Henry had assured his two friends of his convalescence, he took Edward by the hand and said to him, "My dear brother, I am sensible you have been wronged and persecuted by those who should have been your guardians and advisers, and on my own part I sincerely ask your forgiveness, hoping the example will be followed by all who have conspired to do you injustice." "I have already preceded you in the work of acknowledgment," said Mrs. H. "And Cyrus only is behind, who was the first aggressor." "Have you also become deluded?" asked Cyrus; "I am not conscious of having wronged Edward. True, I retain the amount left him by our father's will, but I am ready to pay it over with interest, whenever I can be assured that it will not be misapplied." "I ask no interest," answered Edward, "nor will I ever receive the principal till you can restore it in the spirit of a Zacchaeus. Till then you're welcome to it."

Henry now arose, and taking Edward's arm, asked him to accompany him across the hall into an opposite room. Here they found Cornelia, so busily engaged at her piano that she did not perceive their tread upon the carpet till Henry placed his hand upon her shoulder. She then raised her eyes and was going to reproach him for venturing to walk about the house without assistance; but he answered that he was not alone; "Here," said he, "is our brother Edward, who was lost and is found. As I drove him from your society, I claim the privilege of restoring him." Cornelia arose, and our readers may imagine the joys of a meeting we will not attempt to describe. She soon called her mother, and after Mrs. Clark and Edward had mutually assured each other of their good health, and their happiness in meeting, they all returned into the sitting room where they found Cyrus listening attentively to his life and apparently much affected. Soon after Henry and Edward had left the room, Cyrus inquired of his wife in regard to her sister, and on being informed that she was no more, he asked if she died in the same bright hope she manifested when he left her? She assured him in the affirmative; and went on to relate the circumstances of her sister's interview with the Presbyterian clergyman; her dying request in regard to her funeral, the sermon, her own adventure on the stage coach, where she met with Edward, and the great change these had wrought in her feelings.

Edward soon despatched a note to Ferdinand, soliciting his company in the evening. Haskell was also invited, but did not appear. Next morning Henry found himself considerably debilitated by the excitement of the day preceding. Cyrus expressed great concern at this, and said he feared a relapse of the fever, which might prove fatal. "I hope not," answered Henry, "for though I am resigned to go when my Redeemer calls, yet I should like to live to see one thing accomplished." "And what is that?" asked Cyrus. "A reconciliation between you and Edward," was the reply. "As to that," said Edward, "I have never been unreconciled." "Nor will be any longer," exclaimed Cyrus, grasping the hand of Edward, "for I can no longer oppose a faith of which I now nothing, only that it makes its believers happy." From this moment the feelings of Henry began to revive, and a few days he was so far recovered that Cyrus and his family concluded to turn, and prevailed on Edward to accompany them. He departed with the consent of Henry, and spent the time

very pleasantly on the road, and after he arrived upon the banks of his native Hoo-sick, in answering the doctrinal inquiries of his sister-in-law and Cyrus, who had become as inquisitive upon the subject as his wife. In a few weeks Edward received a letter from Henry, stating that he was now so well as to attend to business—that on his recovery, after examining the books and taking an inventory, Mr. Haskell being unable to give a satisfactory account of his clerkship, was dismissed—that he had been pleased with the appearance of Ferdinand, and having received the most complimentary testimonials of his character and abilities from his former employer, who had failed, had engaged him as the successor of Haskell—and that having learned from Mrs. Clark, Edward's intention of being married before he should return West, he desired him to appoint a day when he would come to his house accompanied by Cyrus and family, and attend the consummation of the nuptials. There was a postscript as follows: "As soon as I recovered, after having settled my business and intrusted it to the faithful care of Ferdinand, I resolved to go through the New Testament, giving it a thorough and unprejudiced perusal, in order to ascertain what Jesus and his followers actually preached in regard to punishment and the extent of salvation. I have just finished the pleasing investigation, and with the impressions fresh in my mind, have attempted to convey them in the following hymn, which is almost my first attempt at measure. It will not bear the eye of criticism, but may serve to give you some idea of my views and feelings." Here followed the hymn, and the reader's curiosity to see it shall be gratified in a few moments.

Edward accordingly fixed upon a time for the wedding, and addressed Henry a letter, mailing one at the same time for Randolph, requesting his attendance. In company with Cyrus and his lady, he arrived in Troy previous to the day appointed, and was soon rejoined by Randolph, who assured him that he had not sworn since he left the stage at Utica—that he had perused the book and repented it, and had purchased others on the same subject.

The day after the marriage, it was proposed by Randolph that, as Henry had been out of health, the party should visit Saratoga, which was a ride of about thirty miles. After spending two days at this resort they returned to Henry's where they arrived early in the afternoon. After they had taken tea and retired into the sitting room, Ferdinand requested Edward and his lady, who were seated together upon the sofa, to entertain the company with singing. Edward drew the letter of Henry from his pocket, saying he had received an epistle from a friend, a few days since, enclosing an original hymn with which he was much pleased, and passing the paper to Cornelia, asked if she could think of a tune adapted to it? She cast her eyes over the first verse, and immediately raised her sweet voice in the beautifully simple Scottish air, "The Bonny Boat." Edward joined his voice, and the words ran as follows:

"I've searched the sacred Volume through,  
Its truth divine to learn;  
And O, enrapturing to the view,  
What glories I discern!  
Farwell to doubting fears and pains,  
Those tyrants of the mind;  
The truth has burst their galling chains,  
They can no longer bind!"

"I'll trust the promise of thy word  
Till that triumphant hour,  
When every creature shall be heard  
Ascribing praise and power;  
When all the ransomed happy throng,  
To praise the great I AM,  
Shall join their voices in the song  
Of Moses and the Lamb!"

"Then let its persecuting foes  
This precious faith revile;  
Surely still will I repose  
In my Redeemer's smile.  
My weary soul, in quiet rest  
On this transporting theme,  
Till all thy kindred shall be blest  
With life and joy supreme."

"I'll trust the promise of thy word  
Till that triumphant hour,  
When every creature shall be heard  
Ascribing praise and power;  
When all the ransomed happy throng,  
To praise the great I AM,  
Shall join their voices in the song  
Of Moses and the Lamb!"

When they had finished, Cornelia praised the composition and Henry the singing; "I think," said he, "the chief merit of the composition consists in its having been fortunate in falling into good hands."

The next day Edward began to talk about returning to the West. So mutually pleased were Randolph, Ferdinand and Edward with each other, that the two former agreed to accompany the latter to Ohio, and if Edward's location did not suit them all, he was to pilot them on still further westward till they should find a spot with which all should be satisfied, and there all locate together. Cyrus and Henry, hearing the negotiation, intimated that could they dispose of their property in that country, they would have no objections to forming a part of the colony. We must now bring our narrative to a

close, by informing the reader, that when Randolph and Ferdinand arrived at Edward's seat, they concluded to look no further; and they brought so favorable a report of the land, that Cyrus and Henry determined to accompany them thither in the Spring.

They are now all comfortably settled in the same neighborhood, Cyrus upon a rich and spacious farm; Henry, in partnership with Ferdinand, extensively engaged in merchandize; Randolph the practicing physician of the vicinity; and Edward, contented with his "cottage" and Cornelia, cultivating a small plantation, but devoting much of his time to study and retirement. They are all respected and esteemed; and by their active exertions and good examples, have succeeded in forming a numerous society of believers in the Resurrection, who are about uniting their means for the erection of a commodious house of worship. When it is completed, they anticipate, if Edward's life is spared, they shall be supplied with an amiable and efficient pastor, endeared to them by social intercourse as well as by unity of faith; and who shall go in and out before them, clothed with the salvation of the Gospel.

## UNIVERSALISM DISCUSSED.

From the Christian Messenger.

To Mr. Ezra Stiles Ely.—Letter 16.

Philadelphia, Feb. 7, 1835.

DEAR SIR—There is, in my judgment, a great want of candor and charity in many parts of your letter to which this is a reply. You say, that my "hope of future blessedness is founded in the belief that all mankind will be rendered happy merely by being raised from the dead, and rendered immortal." Surely you cannot have either overlooked or forgotten my reiterated declaration, that mankind will be rendered happy hereafter by being made alive in Christ, in incorruption, power, glory; in a spiritual body, in the image of the heavenly. This is the express testimony of Divine Revelation; and as such I receive it in the love of the truth.

Your illustration and implied comparison of the "poor malefactor in his white frock and cap," savors as little of christian charity as of courteous wit; and as I am willing to believe that you penned it without due reflection, I will pass it by without farther remark.

In speaking of the rich man and Lazarus, you intimate that I deny your exposition, "because when they died they became nothing until new made in the resurrection." Surely you have not so carelessly perused my letter as to receive the impression, that I acknowledge the account in question to be a literal relation of facts. In my exposition of that subject, neither natural death, nor a resurrection into life, is so much as hinted at.

In reference to the same subject, you utter a sentence which might perhaps be returned to you with the alteration of one word—as follows:—"No man would ever be absurd enough to adopt your exposition and perversion, had he not previously settled in his own mind that there shall be some sinners in a future state of existence and suffering."

You seem to think that a smile is a sufficient answer to my scriptural exposition of the parable in question. Allow me to assure you, that as I was not laughed into that view of that subject, it is not probable I shall ever be smited out of it. I have at least attempted to establish every point of my exposition by sacred Scripture; and it appears to me that your respect for the Bible, if not for your correspondent, should induce you to give serious attention to the matter. I should consider it as unbefitting in me to mourn over the prospective salvation of all our race, as it would be in you to crack a joke in view of endless damnation.

You denounce Universalism as an "utterly false and pernicious system," and you employ other offensive epithets in expression of your views and feelings. As I suppose you adopted this measure in order to satisfy your Presbyterian brethren that you are not going over to the Universalists, I will simply remark, that the letter before me will, in my judgment, be amply sufficient for that purpose; and I therefore hope you will strive to avoid all offensive language in future.

When I desired you to reason with your Universalist brother as you do with your High School brethren in the Presbyterian Church, you surely could not have so misapprehended my meaning, as to suppose that I wished you to take off the gloves of Christian charity. I sincerely assure you, that I do not feel disposed to use as "strong language" to you as you have used to me. You are not ignorant of the fact, that your correspondent is not altogether unacquainted with the use of the two-edged sword of ridicule and satire—but he hereby reassures you, that he prefers to wield the "sword of the Spirit, which is the word of God." It is his humble desire and prayer, that in the last hour of his earthly pilgrimage he may enjoy the satisfaction of knowing, that in this discussion

he has not written a line, or used an expression, which he could wish to erase.

Having thus briefly noticed a few incidental items of your letter, I shall proceed to examine whatever seems to have a bearing on the question in debate.

It appears you "have never prayed that Universalism may prove true." I think I may safely add, you have never prayed that it may prove false, however false you may believe it to be. Consequently, though you do not pray for Universalism, you do not pray against it. You are not with us in faith and preaching—and in this respect you are against us. Matt. xii, 30. But in the matter of prayer and desire, you "are on our part." Mark ix, 39—for "he that is not against us is for us," Luke ix, 50. And I am not without hope that you will yet cease to preach what you cannot pray for; and that you will then determine to proclaim the doctrine against which you cannot find it in your heart to pray. I must acknowledge, nevertheless, that if the final holiness and happiness of all mankind would, in your judgment, be so awful and pernicious a consummation as your language seems to intimate, I cannot see what there is to prevent you from praying against it.

Your incidental mention of the "unpardonable sin," as you choose to term it, comes too soon. My letter of Aug. 27, 1834, contained some important remarks on that subject, to which you have not yet deigned to reply.

You say, "I have never said that nothing but one expression or clause of Scripture prevents me from becoming a Universalist." You are aware, however, that in your letter of August 27, 1834, you introduce the expression in Luke xx, "they which shall be accounted worthy"—and you add, "But for this clause, this text would render me a Universalist." In my reply, I endeavored to remove the obstacle referred to, by citing other Bible testimony on that point; and I have several times desired you to state where, in the argument failed to satisfy you—but you have hitherto allowed the matter to rest. I am really solicitous to hear from you on this subject—for if I can succeed in convincing you that the clause in question does not impair the force of the passage in proof of Universalism, you will of course "admit the doctrine, and construe all other passages of the Bible in consistency with it, or reject the whole."

The "far-fetched, inconsistent or absurd meaning," which I ascribe to the testimony by you adduced in proof of endless misery, happens to be stated in the language of the Bible. As to the "resurrection of damnation," by you mentioned, that matter is Scripturally explained in my letter of Aug. 27, 1834; and the events connected with the coming of the Son of man are particularly noticed in my communications of May 9, and August 2, 1834. If you will re-peruse the latter, you will discover that the supposed transition of reference in Matt. xxiv, is therein largely considered; and you will also discover that your then only remaining argument in proof of said transition was swallowed up and destroyed by the express and positive testimony of our Lord.

But in the letter now before me you say, "Neither you nor I, nor any of the living nations, have yet been gathered together in the presence of the judge;" and hence you infer that the language, "before him shall be gathered ALL NATIONS," is still future in its reference. In reply, I need only repeat what I stated in former letters, that from the 4th to the 35th verse inclusive of Matt. xxiv, you apply to the period of the destruction of Jerusalem; that at verse 14 of said chapter Jesus declares that the gospel of the kingdom should be preached in "all the world for a witness to ALL NATIONS," previously to said destruction; and that in verse 30 he declares, that when he should come in his glory with his angels, (which you have admitted belongs to the period of the aforesaid destruction,) "ALL THE TRIBES OF THE EARTH" should mourn. Now, sir, if you can conceive how the gospel was preached "in ALL THE WORLD" for a witness to ALL NATIONS, previously to the destruction of the Jewish polity; or how "ALL THE TRIBES OF THE EARTH" mourned when the sign of the coming of the Son of man appeared in heaven—you surely need not be at a loss to know how "ALL NATIONS" were gathered before him at the period of his coming. Your declaration that this "event has not yet occurred," is unsupported by scriptural authority. I affirm that Jesus declared it should occur before the close of the then existing generation, during the natural lifetime of some of his immediate disciples; and I have adduced his explicit prophecies in proof. Your statement that "in the immortal resurrection state, there is a state or hell of endless misery," is therefore groundless, so far as Matt. xxv is concerned; and the common-place remark that the words "everlasting and eternal," in the last verse of that chapter, are the same in the original language of our Savior, is nothing to

the purpose—for I deny that either the eternal life or everlasting punishment there mentioned, pertains to the future state. The judgment, in the prophetic relation of which those phrases occur, was to take place at the coming of the Son of man. See Matt. xvi, 27, 28. Compare Matt. xxiv, 29, 30 and xxv, 31. And as to the adjective everlasting, the Scripture writers apply it, as I have repeatedly stated, to the priesthood of Aaron, to the covenant of the law, and to many other things which not only had no reference to the future state, but were temporary in their relations and character.

I am much pleased that you have at last, after four distinct and urgent solicitations, introduced and briefly commented on 2 Thess. i, 6—10. You stated in your letter of April 3, 1834, that in your opinion said passage is so "conclusive on the subject of our controversy," that it "must forever prevent your becoming a Universalist." Desiring our readers to remember these particulars, I proceed to notice your argument.

The persons to be punished as stated in verse 10, are mentioned in verse 6.—"Seeing it is a righteous thing with God to recompense tribulation to them that trouble you." No other persons than those who troubled the Thessalonian believers, had, or can have any part or lot in the matter of the punishment. It is true that those believers suffered much at the hands of some of their own countrymen—but it is plain that the unbelieving Jews at Thessalonica were the instigators thereof, as well as the principal persecutors in person. This is obvious from Acts xvii, 5—9, and 1 Thess. i, 14—16.

In endeavoring to fix the time when you assume that by "the man of sin" the Papacy is intended. This is altogether gratuitous. Paul speaks of "the mystery of iniquity" as being already at work when he wrote. He declares that the events by him spoken of should occur when the Lord Jesus should be revealed from heaven—when he should come. Luke xvii, 30, 31 is to the point, "Even thus shall it be in the day when the Son of man is revealed." IN THAT DAY, he which shall be upon the house top, and his stuff in the house, let him not come down to take it away; and he that is in the field, let him likewise not return back." Similar directions are given in Matt. xxiv, 15—18 and in Luke xxi, 20—23; in all which places the time of tribulation to Jerusalem is obviously referred to—"When he shall come." See Matt. x, 23, xvi, 27, 28, xxiv, 29, 30.

The persons signified by the word who, and the time when, being thus settled by the plain and unequivocal testimony of the Bible, only two questions remain.—WHERE were they to be punished? You say, in hell—meaning a hell of misery in the future state. But Paul does not say so. He says, "who shall be punished from the presence of the Lord." David uses the following language: "Whither shall I flee from thy presence? If I make my bed in hell, thou art there."—Psalm cxxxix, 7, 8. Cain went out from the presence of the Lord. Gen. iv, 16. Jonah rose up to flee unto Tarshish from the presence of the Lord. Jonah i, 3.

In solving this seeming difficulty, we should remember that in the phraseology of the Bible the presence of the Lord is frequently considered as something located. The Shekinah that dwelt between the cherubims which overshadowed the mercy seat of the altar, was under the old covenant specially considered the presence of the Lord. Hence said David, "Thou that dwellest between the cherubims, shine forth." Psalm lxxx, 1. The land of Judea, and particularly the temple, was by the Jews considered the place of God's peculiar presence. Jonah fled from the presence of the Lord unto Tarshish, where he supposed the presence of the Lord was not. And where he believed the presence of the Lord to be, we learn from chap. ii, 4. "I am cast out of thy sight; but I will look again toward thy holy temple." There dwelt the presence of the Lord, and there the glory of his power was displayed. And with these facts in view we readily perceive in what the punishment of the persons mentioned in 2 Thess. i, 6, consisted. It consisted in everlasting destruction from the presence of the Lord and from the glory of his power—that is, in the overthrow of Jerusalem, the consequent destruction of the temple, and the ejection of the Jews from the land of Judea.

In confirmation of this statement, see 2 Kings xiii, 23: "And the Lord was gracious unto them, and had compassion on them, because of his covenant with Abraham, Isaac and Jacob, and would not destroy them, neither cast them from his presence as yet." This was spoken of the Jews. God speaks of destroying them, and of casting them from his presence. What he here says, that as yet he would not do to this people, in the following passage we find that he did.—"For through the anger of the Lord, it came to pass in Jerusalem and Judah,



until he had cast them out from his presence, that Zedekiah rebelled against the King of Babylon." 2 Kings xxiv, 20. The same is repeated Jeremiah lii, 3. During their seventy years captivity in Babylon the Jews are said to have suffered destruction from the presence of the Lord. Paul in writing to the Thessalonians, speaks of the same people, and uses similar language in description of similar judgments.

But you will say, perhaps, that Paul speaks of "everlasting destruction." True—and Moses speaks of the everlasting covenant of the law, and of the everlasting priesthood of Aaron; and the land of Canaan was promised as an everlasting possession to the house of Israel. Besides, it is written, Jeremiah xliii, 39, 40, "Therefore, behold, I, even I, will utterly forget you, and I will forsake you, and the city that I gave you and your fathers, and cast you out of my presence; and I will bring an everlasting reproach upon you, and a perpetual shame, which shall not be forgotten."—This everlasting reproach and perpetual shame the Jewish people are now experiencing; and so also of the everlasting destruction mentioned by Paul.

In view of the question, "In what was the punishment to consist?" you say—"I answer, in such tribulation as God shall recompense to them; in such vengeance as he shall take on them." Very true; and in reference to the overthrow of Jerusalem, prior to the banishment of the Jews from Judea, it is written—"For then shall be great tribulation, such as was not since the beginning of the world to this time, nor ever shall be." Matt. xxiv, 21. And in reference to the same period, we find the following record: "Then let them which be in Judea flee to the mountains. . . . for these be the days of vengeance, that all things which are written may be fulfilled. . . . there shall be great distress in the land, and wrath upon this people. And they shall fall by the edge of the sword, and shall be led away captive into all nations; and Jerusalem shall be trodden down of the Gentiles." Luke xxi, 20—24. Paul, in speaking of these events, says, in addressing the Thessalonians, "For the wrath is come [rather, is coming]—Macknight, Hammond, and others,] upon them to the uttermost." 1 Thess. ii, 16.

I need not add any thing further, at present, on the passage in question. You may perhaps assert that my *Scriptural exposition* of the subject, is "strained, unnatural, and ridiculous;" and perhaps you may deem a "smile" a sufficient reply to what I have written. Such procedure would undoubtedly excite some prejudice against your correspondent and against the doctrine of which he is an advocate, in the minds of some of our readers—but, in my judgment, an attempt on your part to overthrow my conclusions by Bible testimony, would more effectually subvert the interests of truth, and better comport with just ideas of controversial equity between man and man. Affectionately yours, &c. ABEL C. THOMAS.

## CHRISTIAN INTELLIGENCER.

—And truth diffuse her radiance from the Press.

GARDINER, FEBRUARY 27, 1835.

### MAINE WESLEYAN JOURNAL.

An editorial article in the Wesleyan Journal of the 12th inst., signed "G." on the subject of Prayer, contains the following statement, which, as the description accompanying it limits the allegation to a narrow compass, we are disposed to notice, for the purpose of obtaining information a little more definite upon the subject.

"Many suppose that prayer is unnecessary—useless. And the reason laid down for the supposition is, that God is unchangeable, and therefore cannot hear if he would; and if not unchangeable, so wise and attentive to his creatures, without their solicitations, as to do all for them that they need. Hence [i. e. upon the principle that prayer is "unnecessary—useless,"] it has been gravely argued that Chaplains are unnecessary for Legislative bodies—for ships of war, or for the army, and by parity of reason that prayer was unnecessary on any occasion. This doctrine, not long since, was publicly promulgated in some of our newspapers;—and that too, by a professed clergyman! But we hope the gentleman has seen the error of his ways, as he is now taking his turn in the discharge of those very duties to our Legislature."

We ask the writer of the foregoing whom he means by the "professed clergyman" he has described? Statements like this, ought not to be made at random. It is personal. And as the writer of this article is one of the professed clergymen who is "now taking his turn"—a courteous style, truly!—as a Chaplain of our Legislature, he feels that he has a right to demand of "G." the name of the person alluded to. If he has not written regardless of truth—if he has not written with an intent to slander—he will promptly respond to our call. If having made the accusation, he refuses to comply with the request of the party implicated, as we have his name we shall feel justified in taking measures to exhibit him in the character, which in that case he will virtually consent to assume.

If the statement be well founded, it must be true either of Rev. Messrs. Tappan or Shepherd of the orthodox Congregationalist church; Rev. Messrs. Morrill or Drinkwater of the Calvinistic Baptist church; Rev. Messrs. Hall or Miles of the Unitarian church; Rev. Mr. Curtis of the Free-will Baptist church; Rev. Messrs. Webber or Husted of the Methodist church, or of the editor of this paper. We cannot answer for others, but for ourself we say, if the description of the Journal was intended for the latter, it is wholly, length and breadth, unfounded in fact. So far as it may relate to us, we pronounce the allegation untrue; and call upon "G." as he regards the du-

ties of christian fairness to do us justice before his readers. "G."s mode of expression might indeed, authorize us to infer, that his remark was intended for one of the Methodist clergymen—Mr. Webber or Mr. Husted, as he speaks of the person as having "publicly promulgated" the objectionable doctrine in "some of our newspapers." If, indeed, Methodists have "gravely argued" that prayer was unnecessary on any occasion, through their newspapers we think the Journal is right in exposing their atheistical errors; but we cannot believe either of those gentlemen have taken the course attributed to them; nor are we prepared to believe that either of the other Chaplains are guilty, as accused. We regard this as a grave subject—it involves personalities—and we repeat our call on the Wesleyan Journal, for proof of their statement, with a still more definite application of its charge, or manfully to retract its calumny.

### THE NECESSARY THING.

We were somewhat amused not long since by a conversation which we had with an innkeeper, as we called at his house in the course of a journey some twenty miles hence. The call was but a temporary one, and was made chiefly for the purpose of receiving the benefit of his fire—the day being cold. In the outset we stated to him our object, and expressed our desire to pay him for the accommodation which we sought. Heretofore, we remarked, it had been the practice to call for a draught of ardent spirits; not perhaps because the traveller thought he really needed it, but for the sake of paying for something, as a reward for the privilege of the fire. We did not design to do this,—we did not drink ardent spirits, believing they seldom or never did actual good, but knowing on the contrary, that they almost always did harm—if not by their direct and perceptible effects, yet by preparing the subject for the imperceptible adoption of a dangerous habit. For the benefit of his fire which we did want, we should most cheerfully pay him a larger price than for a draught of the other sort of fire, inside. This, of course, induced a conversation on the subject of Temperance—a subject, by the way, which we had not thought of introducing; but knowing him to be a professor of religion—being the member of a Unitarian church—we did not doubt our views on this subject would harmonize, and that thus the few minutes which we passed together might be usefully and agreeably occupied.

It seems, however, that we had, unintentionally, hit him upon a tender point. He did, indeed, think remarkably well of Temperance; but then he was decidedly opposed to all temperance effort. For himself, he remarked, he always had kept, and he always should, keep ardent spirits as long as he kept a public house. He was himself in the habit of taking a little occasionally for a particular complaint—and so we thought before we left him—only that the words "little" and "occasionally," ought to have read a "generous dose," "considerably often." We were not prepared for a controversy, nor had we time to engage in it; but the subject being introduced, we thought it our duty to follow the subject up a little. And so we went on to reason with him, on the injurious effects of drunkenness and of dram-drinking which led to it. He agreed with us that on the whole more evil than good resulted from a groggery in the Bar-room, and even assented to our proposition that society would be better off if ardent spirits were not used at all, than it now is when the facilities for intemperate habits are so generally held out by our taverners and grocers. But we could not get him to agree that, so far as he was concerned, he ought to pursue that course which promised on the whole the least evil and the most good; for this would have compelled him at once to clear out his Bar. In short, we followed him up somewhat closely on the several points started in the conversation; he did not seem very fortunate in gainsaying our remarks; but whenever we argued the subject as a friend of good morals, and of the best interests of society in general, he would check our observations, by the astounding exclamation—"Oh—a change of heart is the thing." As for temperance, or any other means of good morals, he appeared to care but little; but as for a change of heart,—that was the necessary thing. He had experienced it himself. He was no Universalist; he wanted none of your moral preachers; he believed their doctrine a dangerous one. He went for a change of heart as the necessary thing. Well—he had it—and what good had it done him? Why it made him but an indifferent convert to good morals—these he appeared to esteem very lightly, as also all preachers who advocate them. He had what was better—real religion; and this was his security for a good reputation, and his passport to heaven, whilst dealing out the grog to every visitor who called for it, and whilst drinking a little occasionally till he was half seas over, three quarters of the time—for ought we know.

When we resumed our ride, we could not help reflecting upon the misfortune it is to the world, that the leading professors of religion have so long resolved on a divorce between religion and morality; nor could we persuade ourselves that a moral man is worse, than the immoral professor whose heart has been changed.

### OMEGA.

Cousin Adin has reached the end of his Alphabet, having, for aught we know, rung all the changes he was capable of upon all the vowels and consonants, single handed or in combination, from A to Z, against that worst of all monsters, Universalism. Accordingly he comes forth in the Messenger of week before last, with his solemn "Omega", wherein he declares that he has cut off forever his controversial pen which he has hitherto wielded against that sentiment, and the Universalist sect, and has resolved henceforth to let both alone. His lips he has hermetically sealed, and nothing can open them again upon this subject. We always knew that our good Cousin had the bump of oddity pretty largely developed; but really this is one of the shrewdest demonstrations of that propensity which we have yet witnessed in him. However, if he is conscious of having "fought a good fight," and thinks that henceforth his opposition will be of no avail, we shall not object to his silence. We trust, however, we shall hear many pleasant words from him yet, upon other subjects—especially in vindication of that doctrine which we both mutually believe and cherish, Universal salvation; as for Universalism, there can be no doubt this is a false and dangerous doctrine.

### CONSISTENCY.

Men are always entitled to praise for their consistency, even though it sometimes exhibits them in characters not very desirable. Consistency is a near kindred of honesty. We make this remark in relation to the following from an article in the *Christian Mirror* of the 15th ult. signed "Hesper," wherein that correspondent argues the subject of the Trinity.

"O glorious doctrine of the Trinity—the christian's only hope of life, the source of his highest consolation; that God should condescend to become like us, assume our nature, and, what is inconceivably more astonishing—that he should die and suffer as a malefactor, on the cross, to redeem so vile and degraded beings, as we are in his sight."

Here we have it distinctly stated that Almighty God died! Well, this is consistent with the doctrine of the Trinity. We only wonder that our Calvinistic brethren do not go as far in their consistency as the Catholics do, and say that the Virgin Mary was "the Mother of God." All these things are true, if the doctrine of the Trinity be true. But how the idea of a dead God—or the fact that God died, can be considered as "the Christian's only hope," we cannot altogether perceive. For ourselves, we think that an everliving Deity is the best foundation of the Christian's hope.

### EPISCOPACY.

We have always regarded Episcopal establishments as Monarchical institutions, and as the friends of Monarchy; and more than once have adverted to the dangerous tendencies of the Methodist Episcopal Church in this country, which is established upon the principle that the power does not rightfully reside in the people, but that it is a gracious grant sent down to the people in such portions as the Bishops please to allow them.

We have now before us an article from an English paper, strongly devoted to Monarchy, wherein the editor describes certain causes which he flatters himself will, before the expiration of another quarter of a century, make a monarchy of the United States. Among these causes he places great stress upon the influence of the Episcopal, Methodist as well as Protestant, Establishments in our country. He argues rightly when he affirms that these establishments are necessarily monarchical, and that they must yet prepare the minds of those who are brought into them, for a renunciation of political republicanism. The following is an extract:

"With the growth of Episcopacy, the fondness for Republicanism will, probably, be proportionally diminished, and at some, perhaps not a very distant day, a limited and constitutional monarchy, like that of our venerable Parent, will be established. Old England, and an established Episcopacy in alliance with the State, will raise the United States, to the highest rank among the nations of the earth."

Let the friends of republicanism think of these things. Governments have been undermined and overturned by smaller and less suspicious causes than this.

### NEW CHURCH.

A Church of Universalists was organized and publicly recognized in Shelby, Orleans Co. N. Y., on the 21st ult. Sermons on the occasion were delivered by Brs. Hiscok and Hammond.

### PRESBYTERIANS.

By some of the Presbyterian papers, we notice, that certain leading gentlemen, belonging to what is called the high church party, having been outmanaged by such men as Dr. Ely, Dr. Beecher and others and lost their controlling power in the denomination, are now calling for a dissolution of the General Assembly—the Head of Presbyterian power,—on the ground that it has become corrupt, and that by the shield which it throws around certain ambitious men, it has actually become a dangerous power in the land. The manifestation of this disposition Dr. Ely is disposed to consider a crime equal to high treason—an offence as odious as to favor the dissolution of the American Union. The war amongst the Presbyterians rages with violent rancor—we trust it may be overruled for the ultimate good of the cause of truth.

The following is the letter of our Bowdoinham friend, alluded to in our paper of the 13 inst.—Ed.

### RELIGIOUS INSTITUTES.

My Dear Sir:—In noticing an account of an Association of Young Men in Philadelphia, for the laudable purpose of acquainting themselves more thoroughly with a knowledge of the Scriptures, the idea struck me as an excellent one, worthy of general consideration. Could we succeed in following this project up, carry the scheme out in all our small villages and country towns, I think it would not fail of producing the most happy results. I am satisfied that much depends upon the exertions of the laymen, to put into active operation the energies of our order. I am in favor of each and every town and village—even of school districts—embracing this measure, and organizing such an association—small though it might be in many instances. Let every Universalist parent, with his family, repair to the meetings, with a fixed determination not to abate their efforts till they have made themselves well acquainted with the history and the doctrines of the New Testament.

What—suffer me to ask—can we expect thirty or forty ministers can do, scattered all over our great State? Had they the eloquence of Paul, the wisdom of Solomon, the patience of Job, and the wings of the wind to waft them from place to place, we could hardly get a sight of them, much less a good old fashioned three or four days visit whereby our destitute neighbors, who perhaps are not able to entertain them, could be invited and called together, and have an afternoon's, or at least an evening's, conversation on religious matters.

The gospel announced to the shepherds was called "good news of salvation"—to all people. Let then all so receive it. Cheerfulness in worship I think is calculated to open and expand the generous principles of the heart, and acts upon the understanding with a genial influence, because love and joy are at the bottom. These also inspire hope, which is the main spring of action. And this hope is of "good things to come"; for we cannot hope for any thing but to befall us or our neighbors. This good hope maketh not ashamed, because the love (not the hatred) of God is shed abroad in our hearts.

H. S.

### ORDINATION.

The Trumpet contains an account of the Ordination of Brother William C. Hanscom, to the work of the ministry, in Newmarket, N. H., on the 8th inst. The exercises were performed in the Universalist church in the village at Lamprey River, where there is a Society of faithful believers to whom Br. H. preaches the unsearchable riches of Christ. During the ordination the Church was filled to overflowing by an orderly and devout congregation. The Introductory Prayer was offered by Br. J. G. Adams of Rumney; the Sermon was preached by Br. T. F. King of Portsmouth, from Ps. cxxxii, 15, 16, who also offered the ordaining Prayer, and delivered the Scriptures and Charge. The Right Hand of Fellowship was given by Br. J. G. Adams, and the concluding Prayer was offered by Br. Thomas Whittemore of Cambridge, Mass. The exercises were accompanied by appropriate Music. According to a letter of Br. Hanscom, which we published in our last, the brethren in Newmarket and vicinity are alive to the cause. May God still continue to breathe upon them by the inspirations of his Spirit, and long make them living and active examples of the power of Universalism upon the heart and over the life—making them perfect in every good word and work, working in them that which is well pleasing in his sight, through Jesus Christ our Lord. Amen.

### EXCITEMENT.

Our Baptist and Free-will Baptist brethren in Augusta have, without much intermission, for three weeks past—to the present date, for aught we know,—kept up what some call a protracted and others a dis-tracted meeting for the purpose of increasing their Societies. And we really hope that the former may derive a sufficient benefit from the effort, to enable them to complete their Meeting-house—which we understand is one of the objects of the excitement. For all the good they do, we cheerfully give them credit—but must protest against a single instance of good fruit being plead as an offset to all the cases of distraction, insanity and death which, all over the country, have been produced by such meetings.

### KENNEBEC ASSOCIATION.

We acknowledge the receipt of a communication from a committee of the Universalist Society in New Sharon, viz.: Messrs. Ebenezer Blackstone, Warren Williamson, and Daniel Gordon, requesting that the next meeting of the "Kennebec Association of Universalists" may be held in that town.—We mention this fact now, partly for the purpose of recording the request of our good New Sharon brethren, and partly for the purpose of suggesting to other Societies, if they may desire to have the Association meet with them, that they may also make known their wishes before the appointment is finally made.

### A PARALLEL.

Never was there a more exact parallel than is described in the following article from the Trumpet. Indeed, a man who could believe that a ship grew up out of the ocean is rational compared with one who dares maintain that creation happened without a Creator.

In the ship Rubicon, that belonged to the late Wm. Gray of Boston, and which made repeated voyages to Europe, there was a very singular character. He was one of the most faithful hands that ever reefed a top-sail. But he was troubled exceedingly on one of the voyages with a species of monomania. He insisted that the vessel, crew and all, rose up from the bottom of the deep. In vain did the crew inform him that the vessel was built by human skill; that it showed ten thousand evidences of that fact; that the cordage, the masts, the yards, the sails, the blocks, the rudder, the wheel, the cables, the anchor, all showed the most evident proofs of design; he remained unaltered in the delusion that the whole was the work of chance, and that it sprung up from the unknown abyss beneath them. He further imagined, that they should very soon sink again into the ocean. He ridiculed the idea of reaching land; he said their was no such thing; that all vessels came up as theirs did; and after sailing a little while upon the waters, they would be buried beneath the waves and be forgotten. When he was asked, what good object was effected by their sporting a few days upon the waves, he could give no answer. They showed the stock of provisions below, the hogheads of water, and tried to convince him that there was abundant evidence that they were prepared for a long cruise; but the argument was lost upon him. They showed him the ship's papers, the consignment of the cargo to a merchant in a distant land; but all in vain. He was not relieved from the mania until he actually arrived in port.

Such is the Atheist. He is afflicted with a sort of monomania. He tells that we all sprang out of nothing. That all the evidences of design in our frame are no proof that we had a Creator. That we are not moving onward to an eternal place of rest, but that we shall live a brief existence, and then sink and be forgotten. The Atheist furnishes no less proofs of mania, than the sailor of the Rubicon.

### A WISE PRECAUTION.

Our brethren, who conduct the Unitarian journals, have so often been imposed upon by the false accounts which their clergy and others have sent them of their revival successes, that we notice most of them have solemnly adopted the Rule—that "all accounts of revivals and other matters involving facts, must be accompanied by the names of the writers," who are to be held responsible for their statements. We find the same rule printed in italics, and special attention called to it, in the last Wesleyan Journal.

### CONFERENCE.

The Chataque Circuit Conference of Universalists was held in Columbus, Pa. on the 21st of January last. Br. N. Stacy presided as Moderator and Br. J. E. Holmes performed the duties of Clerk. Measures were taken to provide for the support of two circuit preachers within the territory of the Conference. Sermons were preached by Brs. Stacy, Bond, and Holmes.

### AN OBJECTOR.

A ministering brother in New Hampshire having occasion lately to attend the funeral of a deceased friend, opened the exercises by reading St. Paul's 15th chapter of his first epistle to the Corinthians. A pious, autodox lady, sitting in an adjoining room, where she could hear, but could not see, the preacher, sat very uneasily under the reading of the chapter, till the speaker came to the verse—"we shall not all sleep, but we shall all be changed," when she could endure it no longer; but arose in a passion saying she did not come there to hear Universalism preached—it was altogether too bad, and she hastily left the house.

### MORE VICTIMS.

The Montpelier, Vt., Watchman contains an account of two persons in Westfield in that State, Thomas Hitchcock, Esq. and Miss Sally Burnham, who have lately been driven to insanity by attending a protracted meeting. Such cases are too common.

A great woman not imperious, a fair woman not vain, a woman of common talents not jealous, an accomplished woman who seems to shine—are four wonders just great enough to be divided among the four quarters of the globe.

The shortest and best way to make your fortune, is to convince people it is for their interest to serve you.



## COMMUNICATIONS

FOR THE CHRISTIAN INTELLIGENCER.

Waterville, February 19, 1835.

BR. DREW:—I noticed an article in your paper of last week, which met my mind exactly. I can with all my heart respond to the sentiment there contained. We want a Revival of Religion, of pure undefiled Religion. We want to see more of that spirit, which a belief in the impartial and universal love of God is calculated to inspire. Who is there that can rejoice with such unmingled joy as the true-hearted Universalist? And, may I not ask, who is there that can look into the fountain of our Maker's love, and behold the outpourings of his goodness that flows around us on every side, and not be a Universalist! Who can behold the glorious manifestations, made to us through the person of Jesus Christ, and not exclaim as did the Angels on the morning of his birth, "Glory to God in the highest. I think the time has come, when the Preachers of the Gospel of Universal Salvation, should attend more to their own sentiments, than to those of others. The battle has been fought, the victory won. Endless sin and suffering exist only in name; and although they may be found written upon many a Church-Book, yet the best feelings of the heart, and the benevolent Religion of Jesus, spurn them as a libel upon the character of God. Let us then turn from the field of disputations and let it no longer be said, that Universalism is merely a negative system, having only for its object the exposure of long standing doctrines. Let us put forth our energies in declaring that Gospel which is the power of God unto Salvation, and which gives life and animation to the Soul, which also enables us to look constantly up to our Father in Heaven, and behold all his attributes blended in perfect loveliness. Truly admire the magnanimity and unbending perseverance of those men who dared to step forth in the cause of truth, in opposition to the united phalanx of Ecclesiastical sway, and to vindicate the character of our Almighty Parent against the calumnies which had been heaped upon it for ages. But it should be recollected that they were occupied, much of their time, in breaking up the fallow ground, and were compelled in a great measure from the necessity of their situation, to leave the cultivation of the soil to their successors. And shall not the "good seed" now be cast in, that it may bring forth abundantly? Shall not the heralds of the cross go forth, clothed in the Panoply of Salvation, and proclaim the unsearchable riches of Christ? And will not Believers generally, in the doctrine of Universal Salvation renew their strength, and exhibit greater manifestations of the soul-stirring truths they have received? I almost fear, that some of our good Brethren have put on too much the appearance of opposition, and have too often allowed their minds to turn away from their own sentiments. I hope I shall not be misunderstood in what I say, I am proud to be found in the ranks of opposition to sentiments, which have nothing but their antiquity, and general acceptance to recommend them. But can we not best overthrow error, by circulating truth? If the doctrine of Universalism be true, then by the very act of showing this we disprove every thing of an opposite nature; and by this course we shall accomplish a two fold object, for we shall not only eradicate from the human mind the gloomy prospect of Endless sin and suffering, but we shall fill the heart with a hope that is "big with immortality," and set before the mind a prospect, that will enable its possessor to rejoice with joy unspeakable and full of glory. I wish to see that genuine spirit prevail which results from a consciousness of God's universal goodness, and not that spirit which is called into exercise by no higher motive than opposition to Orthodoxy. I wish to see that spirit which arises from the love of God shed abroad in the heart, from an unshaken confidence in our creator, from a firm belief that he is and ever will be our eternal friend and benefactor, from faith in the doctrines of a crucified and risen Redeemer, from faith in the glorious hopes of life and immortality which are brought to light through his Mediation, from faith in the Mysteries of God's will, that in the dispensation of the fullness of times he would gather together in one all things in Christ Jesus. This is the spirit which should animate the breast of every Universalist. This I verily believe is the true spirit of that Gospel which has received the Mandate of the Almighty to go on conquering, and to conquer, until it shall have brought all creatures by its influence to communion with their Creator. And I pray that a more united sympathy may exist among our Brethren. Let us show to the world, that we are not ashamed of the Gospel of Christ. Let us speak to our opposers of the happiness we receive from our sentiments, and I believe by so doing, we should do more towards the promotion of Religious feeling than we could by scattering the Calvinistic creed to the four winds of Heaven. Let this spirit now commence and move onward until it cover the whole Earth, until we behold the scene which was witnessed by John the Revelator when he looked forward to the consummation of the Messiah's Kingdom, and saw every thing in Heaven and Earth and under the Earth and in the Sea giving glory, praise, and power to him who sitteth upon the throne and to the Lamb forever and ever.

Yours in friendship, R. G. C.

Familiar Letters to a Friend...No. 3.

BR. DREW:—I have sat this evening by a window of my chamber facing the West, admiring the numerous beauties which cluster around the sacred asylum of my infancy and childhood, and the dear home of maturer years, until my heart could not withhold this tribute of gratitude to the Author of my being:—"I thank thee, O ever Good and Wise, for the gift of life, if by the possession, I could partake of no other enjoyment than the soul thrilling delight of beholding this charming prospect!" The western horizon is now decked in its loveliest hues, imitating the art of the most skillful painter to imitate. Venus glitters in the south-west, and the blue expanse above is gradually lit up with innumerable stars of less visible effulgence, which seem to invite the mind to pierce beyond earth, and scan the immensity of creation!

Beneath lie the dark woods and fields of "my own, my native home," where I have strayed in early childhood's happiest hours, and in youth's more contemplative mood, often with a heart glowing with admiration in view of the beauties of creative Power and universal Love! In prospect of the numerous assemblage of nature's works which now meet my view, who could not participate in the feelings which must have dictated the pen of the poet when he exclaimed "an undevout astronomer is mad." Let us, my dear friend, often indulge in these contemplations, and may we never forget that He by whose all-powerful hand the earth was clad in incomparable beauty, and who spake this system and perhaps others innumerable and unknown to us into existence, is our Father and our Friend; this reflection will ever inspire the heart with confidence to trust in Him at all times, knowing that He who is infinite in wisdom cannot err, and will assuredly adjust all events for the best good of his dependent children.—My dear friend is aware that I am no astronomer, but cannot the less admire the splendid collection of stars that these fine evenings bring for our inspection. In how many instances does the Almighty teach wisdom to the sincere and ardent admirers of his wonderful works! In the charming season of flowers, as well as in early spring when the anxious eye discerns the first timid and tender bud unfolding to the sun its beautiful petals; in gloomy Autumn with her faded and dying foliage, and in the chill atmosphere of Winter, the votary of nature's most interesting works may alike find ample room for study and contemplation.

Shall the heart that can experience superior delight in these contemplations,—shall the mind that would feign drink pure draughts of wisdom and knowledge from the imperishable fountain of all Good,—shall we, my dear friend, for whom God has already done so much, ever despair of his infinite mercy, his unfailing care? May we never forget that God first loved us. In the mean time, are we "reviled" for avowing our belief in Him "who gave himself a ransom for all to be testified in due time"?—Remembering the injunction of the apostle, let us bless. Are we "persecuted," and do we "suffer reproach because we trust in the living God, who is the Savior of all men, specially of those that believe"? Let us suffer patiently, and rejoice in hope, for who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, &c.?" "Nay," my dear friend, "in all these things we are more than conquerors through him that loved us. For I am persuaded that neither death, nor life, nor angels, nor principalities, nor power, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord." "God is Love," and he is infinite, and love is boundless as eternity, unlimited as Deity. In the language of Dr. Watts:

"Thy love, a sea without a shore,  
Spreads life and joy abroad;  
O 'tis a heaven worth dying for,  
To see a smiling God!"

May we, dear M— with the ransomed millions of the human family be enabled to finish our course with joy, and be prepared through infinite rich grace to celebrate the boundless love of God through an eternity of perfect and unmingled felicity. Adieu.

JULIA.

## NEWS DEPARTMENT.

"And catch the manners living as they rise."

GARDINER, FEBRUARY 27, 1835.

ELECTIONS.—The Legislature of Massachusetts has finally succeeded in electing a Senator to Congress for the forthcoming six years in the person of Gov. Davis.

The election of State officers in New Hampshire will take place on the 10th of March next.

RAIL ROAD FROM QUEBEC.—The select Committee from the House to whom was referred the Resolve given below have reported favorably to its passage.

Resolved, That the Governor with the advice of Council, be authorized to appoint two competent individuals, whose duty it shall be to visit Quebec, and such parts of the Canadas, as they may think necessary, in order to consult with the Civil Authorities, and merchants of the Canadas, and others, for the purpose of procuring a survey on their part, or any other aid, toward the beginning and completion of a Rail Road from the city of Quebec, to some point on our Atlantic Sea-Board.

Lead.—According to a writer in a late number of the Galena Advertiser, the total quantity of Lead made at the mines of Missouri and Illinois, for the year 1834, was between 5,500,000 and 6,000,000 lbs. The mines of Missouri are private property, and hence an accurate estimate cannot be made.

A workman in the Jura, in the act of turning a piece of Levant wood, discovered in it a large diamond, valued at 5,000,000 francs. It would seem that the diamond had been concealed in an opening made in the tree when young, and the wood had grown around it.—Galignani Messenger.

Yankee Enterprise!—Operations of the Boston Company for catching wild beasts in Africa:—

"The extensive operations of the Boston Company for hunting wild beasts, seem to create much stir at the Cape of Good Hope, and their movements are chronicled with great regularity. The large party in search of a camelopard had not been heard from for about two months, when they were about 2000 miles in the interior. The forty hunters who set off for the rhinoceros district had endured much suffering in consequence of the extreme drought and impossibility of obtaining food for themselves and horses. A third party had been successful and had already secured four leopards, two quaggas and agnu. The fourth had accompanied the celebrated Dr. Smith into Central Africa, and with him ascended the Compass Berg, the highest mountain in that part of the continent. The Doctor ascertained the height of the mountain to be 7400 feet above the level of the sea; and the hunters caught two or three very rare animals and several beautiful birds."

## FOREIGN.

By the ship *Orpheus* at New York, from Liverpool, the Editors of the N. Y. Journal of Commerce have received London dates to Jan. 17th.

This arrival brings the important intelligence, that in consequence of the menacing character of the President's Message, the French King had recalled his Minister at Washington, and had intimated to Mr. Livingston, our Envoy in Paris, that his passports were ready,—in other words, that his presence was no longer desirable in Paris. In consequence of this information, Mr. Livingston was preparing to go over to London. This important announcement was made in the *Paris Moniteur*, the official newspaper, of Wednesday, Jan. 14th. This official notice was considered to have been intended as an intimation on the part of France, that all further negotiation was to be at an end. In the mean time, it is also officially announced that conformably to the pledged faith of the king, the bill to appropriate the indemnity would be laid before the Chambers on the next day, the 15th. On that day, however, the Chambers did not sit. What was done on the 16th is not yet known, the Paris dates only reaching to the 15th. This is the whole statement of the case thus far, and our readers can conjecture for themselves what will be the result.

## EXPRESS FROM PARIS.

Morning Chronicle Office, Friday Morning.

The following important announcement appeared in the *Moniteur* of Wednesday— "The King has recalled M. Serrurier, his Minister at Washington. The Minister of Foreign Affairs has made known this resolve to the Minister of the United States in Paris, informing him at the same time that the passports which he might require in consequence of this communication, are at his disposal. In consequence of the engagements entered into by France, the project of a law relative to the American debt, will be presented to the Chamber of Deputies to-morrow. A clause will be added, the purport of which will be to guarantee eventually those French interests which may chance to be compromised."

The 'engagements entered into by France' here referred to, are no doubt the solemn pledge of the King that the bill of Indemnity should be presented to the Chambers. This will accordingly be done, but it will doubtless be rejected instantly. In the meantime the recall of the French Minister and the order (for such it is in effect) for the American Minister to quit Paris, leaves no doubt of the determination of the French Government to withhold the indemnity and prepare for war.

BOURSE.—Paris, Jan. 14.

Half past three.—The market has to-day been depressed, in consequence of the announcement of the recall of the French Minister in the United States, and that passports had been offered to the American Minister in this Court. \* \* \* It is understood that Mr. Livingston, the American Minister, will leave Paris for London to-morrow; the general opinion is now that hostilities will follow.

The Paris correspondent of the *Chronicle* remarks upon the article in the *Moniteur* as follows:—

"This spirited reply to the offensive paragraph in the President's Message, is considered in Paris as published more with a view to satisfy opinion and induce the Chambers to vote the 25 millions with less repugnance, than as expressive of any real indignation or warlike feeling entertained by the French Government. The official part of the *Moniteur* being dated the 13th, its expression, to-morrow, led the people to expect the presentation of the project to the Chamber on Wednesday. There was no sitting, however on that day, and it was understood that it would be presented on Thursday."

London, Jan. 16.—The English elections and President's Message each continue to occupy a large portion of the attention of Parisian politicians. The latter of these it is anticipated will lead to changes in the present Cabinet. The Constitutional states that Ministers have determined on again introducing the indemnity measure to the Chamber of Deputies, and that the 17th inst. is the day fixed on for making the attempt. The *Quotidienne*, speaking on the same subject recommends the adoption of a new treaty, in which America shall somewhat modify her demand, and so far reduce it in amount that the Chamber of Deputies may feel themselves in a situation again to entertain the subject and discuss it.

Prince Talleyrand is in daily communication with the King; and it would seem that although not recognized as one of Louis Philippe's Cabinet, still he possesses very considerable influence in the Royal closet.

In Ireland, the spirit of Orange intolerance has been actively engaged in a combat with the spirit of reform. At the Tralee election, (where Maurice O'Connell defeated the proprietor (!) of the borough,) one man declared, as he tendered his vote for the reform candidate, that he had been offered seventy-five pounds to vote the other way.

## POSTSCRIPT.

We are informed that a member of the House of Representatives received a letter last evening, in advance of the Mail, which states that a French Sloop of War had arrived in N. Y. bringing news that the Minister of Finance had urged upon the Chambers the appropriation, and that the French Minister had been recalled, because he represented to his Government that he could settle the claim for a less sum than agreed on by the Governments. That the passport was extended to Mr. Livingston as a matter of courtesy, but that he had not left. The report in Boston was, that the French Sloop of War had on board a Minister. This news we are assured, can be relied on.

Augusta Age.

This information does not seem altogether probable in all respects, but the arrival of the sloop of war, it is believed can be relied upon.—*Kennebec Journal*.

BONAPARTE'S GENERALS.—From that interesting volume of "Harper's Family Library," the *Court and Camp of Bonaparte*—we glean the following memorials of 28 celebrated military men who make up the whole list of those serving under Napoleon, either as Marshals of France or Generals of Division.

Augereau died 12th of June, 1816, of dropsy in the chest. Berthier threw himself from a window of his house as the army of the allies was passing it on the 19th of May, 1815, and died instantly. Bessieres was killed by a musket ball at Lutten. Davoust died of pulmonary complaint, June, 1823. Desaix was killed instantly at Marengo, by a cannon ball. Beuharnais died of apoplexy at Munich, Jan. 21, 1824. St. Cyr in March, 1830. Junot in a fit of insanity threw himself from a window of his father's house at Montbard, breaking a thigh which resulted in his death, June, 1813. Kleber was assassinated at Cairo, Egypt, (on the same day that Desaix was killed at Marengo) by the hand of a youth of 18, who secreted himself in a garden, and on the approach of his victim went and presented him with a bit of paper folded like a letter, and while Kleber was opening it the assassin drew from his cloak a dagger, and inflicted a wound causing immediate dissolution. He stated that he left Damascus on foot, by order of the grand vizier, who entrusted him with the mission of repairing to the French Army to take Bonaparte's life. Lannes expired from the effects of a cannon shot which carried away his right leg, and the foot and ankle of the left, at Essling, 22d May, 1809. Lefebvre died in Paris Sept. 1820. Loison at Liege, in 1816. Massena expired on the 4th of April, 1817. Moreau fell when near the Emperor Alexander (being in the Russian service at Dresden,) in August, 1813. A cannon ball from the French artillery carried away his right leg, and passing through his horse took off a portion of the left. The remaining portion of the left leg was cut off by a surgeon—and during amputation and dressing the brave officer smoked a cigar—scarcely moving a muscle of his face during the painful operation. He lingered till the 2d Sept. Murat was condemned to death at Naples in 1815, and shot—looking steadfastly at the soldiers, and desiring them to aim at his heart and save his face. The fate of Ney—"the bravest of the brave"—is familiar to all. "He who fought five hundred battles for France—not one against her—was shot as a traitor," being in the 47th year of his age. Pichegru was found dead in a dungeon, with a black silk handkerchief twisted round his neck, and a stick thrust through the knot, whether by his own hands or the hands of others seem to be undecided. Suchet expired at Marseilles Jan. 1826—making 18 of the 28 who no longer survive.

Of the remaining ten, Bernadotte is king of Sweden; Grouchy left France for this country after the second abdication; no mention is made in the work before us of the death of Monecy; and Jourdan, Macdonald, Marmont, Mortier, Oudinot, Soult, and Victor severally gave in their adhesion to Louis Philippe in 1830, and for aught we know all are still living.

THE MAN THAT TAKES THE NEWSPAPER. We have had a host of doubts within the past five minutes, as to who is the real one that takes the paper. There are three classes of those gentry, properly speaking—he who subscribes for the paper and pays for it—he who steals, and he who borrows. He who subscribes gets it, he who steals surely takes it, and he who borrows keeps it. The first is every inch a gentleman—the second merely a thief—but the third is an impostor, a robber, and a knave; for he imposes upon the generosity of his neighbor—robs him of his paper, and cheats the PRINTER.

Buffalo Bulletin.

Corn that grew on a snow drift.—A writer in the N. H. Sentinel, some time since, observes, that he has seen snow in Stoddard so old that it was covered with moss!

Cause and Effect.—An agreeable and sprightly foreign correspondent of the Boston Courier, in a letter from Paris, thus accounts psychologically for the politeness of the French people:

"Why are the French the most polite people on the planet? Because they have so many looking glasses. A sight of himself always puts a man on his best behavior.—Where is the philosopher who never looked his door, and mounted a chair to see how his new coat sat in the back? where is the man, that looking in the glass did not smooth his face and soften his manners to suit? No one can enter a shop, or pass the streets of Paris without seeing himself multiplied a hundred fold. I dined this day in a room but fifteen feet square—in fact, but in appearance, interminable. It was lined with looking glasses; and I saw myself reflected down an endless vista. Did I not feel my personal dignity increased with these multiplications? truly I did. Where will you find a correspondent that will make such confession? I remember me of reading a book without interest—written by an actor, I have read many such—I think it was Fennel. Be it Fennel, Tansey or Wormwood, he was in Paris at the first French Revolution, as I hope to be in it at the Third. He was at Versailles, when a few Brigands entered to murder their sovereign—they had got near to their quarry; when they came to a hall lined with mirrors; they were startled at the reflection; they retired in dismay, for they beheld a regiment of monsters."

Description of an Irish Cottage. "Tell me of the cottage, Loggin." "God bless you, Ma'am dear, you're cruel fond of hearing of cottages; sure the history of most of them to this country is alike; a wedding, and a little to begin with—a power of children, and a little to give them—rack-rent for the bit of land, turned out, bag and baggage for that or the tithe!—beggary, starvation, sickness, death! That's the poor Irishman's calendar, since the world was a world, barrin here and there, now and then, when he gets a sight of good fortune, by mistake!"

We understand that a call for specie was made on the Kendusgeag Bank at Bangor, last week, and that the Bank claimed the advantage of the provision of the Statute, allowing Banks fifteen days to meet demands, by paying damages.

## APPOINTMENTS.

The Editor expects to preach next Sunday in Pittston. Consequently, there will be no meeting of the Universalist Society in Augusta on that day, and therefore, the funeral Sermon of Mrs. Ballard, must be postponed till the Sunday following.

## MARRIED.

In Augusta, on Sunday evening last, by Rev. W. A. Drew, Mr. Alonzo Lee, to Miss Mary W. Young, late of Vermont.  
In Bath, Mr. Washington Dunning, to Miss Frances Ellen Owen.  
In Paris, Mr. Alanon Proctor, of Sumner, to Miss Elvira Dean.  
In Saco, Mr. Simon Gross to Miss Catharine Tepley.

## DIED.

In Charleston, Mass. 11th inst. Elizabeth Nickerson, daughter of Col. William Berry, of Belfast Me.  
In Bangor, Mr. William Hammond, aged 85.  
In Augusta, on the morning of Thursday the 19th inst. Mrs. AUGUSTA, wife of Mr. Ephraim Ballard, aged 36 years. Seldom is Society called to deplore the death of one more universally beloved than the subject of this notice. Virtuous and amiable in her character, her heart was incapable of dissembling, and was ever open to the most generous and tender sentiments of our nature. The recollection of that faithful friendship and constant love, which under all circumstances of health or of sickness was bestowed upon her now afflicted husband,—now that it has fled—brings a pang to his heart which cannot be expressed in words. A family, also, of five little children, are deprived of one who was every thing a mother could be unto them—one she left but a few hours old, to pursue its earthly course without knowing a mother's care.  
For many years Mrs. B. had been a professor of religion, as a member of a Baptist Church. Within the last year or two, however, her mind had been severely exercised on the subject of the love of God and the extent of Salvation by Jesus Christ,—till she found, as it is believed, that pearl of great price, the truth of heaven which maketh life indeed. In short, she came to believe in the salvation of all God's rational family, and her own testimony was (which her Baptist brethren were constrained to allow,) that since the increase of her faith, she had enjoyed her mind in the peace of God, far beyond what she ever realized under a different system. Though her death was sudden, yet she retained her senses to the last, expressed her willingness to obey the call of her heavenly Father, and died in the triumph of faith. We commend her afflicted family to the gracious mercy of that God, whose consolations are neither few nor small.

## COW WANTED.

WANTED to purchase a NEW MILCH COW. For further information inquire at this Office. February 23, 1835.

## Lumber Dealers, Take Notice.

TWO first rate SHINGLE MACHINES made by an experienced workman and warranted to do as good work as any in use if rightly managed, are offered low to close a concern. For further particulars apply to JAMES G. DONNELLY, of Gardiner, Me., where said Machines may be seen, or by letter to the subscriber in Boston, Mass.

SAMUEL BOYDEN.

February 24, 1835.

## NEW TYPE &amp; STEREOTYPE FOUNDRY

IN BOSTON  
The Type and Stereotype Foundry formerly located in Lancaster, is removed to No. 3, Water-street. Boston, where the subscribers are prepared to furnish New and Second Hand PRINTING TYPE, BRASS and ZINC RULE, LEADS, &c. &c.

Having made an arrangement with Mr. JESSE HAYWARD for the manufacture of Type, and other articles usually furnished by Type Foundries, and as he is well experienced and interested in this department, customers are assured that particular pains will be taken to answer all orders in a prompt and faithful manner.

They have on hand a large quantity of Pica, Small Pica, Long Primer, Bourgeois, Brevier, Minion, Nonpareil, and Pearl Type of various faces, which has been used for stereotyping, and is but very little worn, which is offered at a large discount.

An assortment of Newspaper and Toy Book Cuts, Stage Cuts, &c.

METALLIC RULE, a good article for Advertisement Rules to Newspapers, Tables, &c. which can be offered for half the price of brass.

All orders for the above will be thankfully received. A large discount will be made for cash.

STEREOTYPING in all its branches, executed with accuracy and dispatch, in the most perfect manner. Particular attention is paid to Stereotyping Works illustrated with Wood Cuts.

Publishers are requested to examine works recently Stereotyped at this Foundry, as it is believed no works have been out of it but such as would do credit to any Foundry in the country.

Orders executed on the most liberal terms as to price and payment. SHEPARD OLIVER & CO. No. 3, Water-street, 2d door from Washington-st. Jan. 31.

## PROSPECTUS

of Volume Eighteenth of the

NEW ENGLAND GALAXY.

JOHN NEAL & H. HASTINGS WELD

EDITORS.

THE Eighteenth Volume of the GALAXY will commence on the 1st of January, 1835. In accordance with a promise given not long since, that the paper should advance in literary merit in proportion as it gained in public favor, we have spread out the contents to render it worthy of patronage. PRIZES have been paid for a successful TALE & POEM, and a liberal remuneration has been given for Original Articles. During the last four months there have been published in the columns of the paper no less than sixteen ORIGINAL TALES, and twenty-one ORIGINAL POEMS, together with Sketches, Essays, &c. making in all, probably a greater quantity of Original matter than has been given of the same quality in any other paper in the United States.

The fact that these exertions have been met by an increase of names upon our subscription list, far exceeding our most sanguine expectations, has induced us to engage the services of JOHN NEAL, Esq. of Portland, who will hereafter be associated with H. HASTINGS WELD, Esq. the present Editor; in addition to which, we offer for Original Articles the following

PRIZES.  
For the best ORIGINAL TALE:—FIFTY DOLLARS.  
For the best ORIGINAL POEM:—TWENTY-FIVE DOLLARS.  
For the best Article on a Humorous Subject:—TWENTY-FIVE DOLLARS.

The manuscripts may be directed to the Editors of the Galaxy, Boston, post paid, till the last of April, 1835, and the award will be made during the month of May following. The address of the writer should be enclosed in a sealed note, marked "Name;" and the directions of the successful writers only will be open. All the manuscripts to be at the disposal of the editors of the Galaxy.

TERMS OF THE GALAXY. Three dollars per annum in advance. As we have no agents, persons at a distance who wish the paper can enclose the amount by mail. Postmaster and others who may forward the names of five subscribers and fifteen dollars, shall receive a sixth copy gratis; or a reasonable commission.

Although our list of exchanges is already sufficiently large, and we have felt obliged to decline new ones; we now offer an exchange to any editor who will publish this advertisement;—provided always, that the Galaxy is not to be put on a Reading Room File.

MASTERS & MARDEN.  
Boston, Dec. 20th 1834. No. 38 Court Street.

## SCHOOL BOOKS &amp; STATIONERY.

JUST received and for sale by WM. PALMER, a complete assortment of School Books and Stationery which will be sold at the lowest prices. 47



## FAITH.

There is a flower, a holy one,  
That blossoms on my path,  
No need of dew or daily sun,  
Or falling showers it hath;  
It blooms as brightly on the storm,  
As on the cloudless day,  
And rears unshaken its humble form,  
When others fade away.

That plant is Faith; its holy leaves  
Reviving colors shed  
Upon the lowly place of grief,  
Or mansion of the dead.  
God is its sun; his living light  
In happy hours he lends,  
And silently in sorrow's night  
Religion's dew descends.

Plant of my soul, be fading things,  
By other hands cared,  
But through life's weary wanderings,  
I'll bear thee in my breast;  
And when the icy power shall chill  
The fountain of my breath;  
Thy loveliness shall cheer me still  
Even in the hour of death.

## THE MARCH OF INTELLECT IN IRELAND.

A parent asked a priest his boy to bless,  
Who forthwith charged him, "that he must confess."  
"Well," said the boy, "suppose, sir, I am willing,  
"What is your charge?" "To you 'tis but a skill-  
ling."  
"Must all men pay? and all men make confession?"  
"Yes! every man of Catholic profession."  
"And who do you confess to?" "Why, the Dean."  
"And does he charge you?" "Yes, a whole thir-  
teen."  
"And do the Deans confess?" "Yes, boy, they do,  
"Confess to Bishops, and pay smartly too."  
"Do Bishops, sir, confess? If so to whom?"  
"Why they confess, and pay the Church of Rome."  
"Well," quoth the boy, "all this is mighty odd!"  
"And does the Pope confess?" "Oh, yes! to God!"  
"And does God charge the Pope?" "No!" quoth  
the Priest.  
"God charges nothing." "Oh then, God is best:  
"God can forgive and He is always willing."  
"To him, I shall confess—and save my skill-ling."

Written for the Universalist Watchman.

## A TALE—WITH APPENDAGES.

Deacon S. was a resident in the town of W. He had, by industry and frugality, accumulated a handsome fortune—adequate to all the exigencies of human life. He was in the habit of giving alms to those of a different father, only, when his "left hand knew what his right hand did." The Deacon was surrounded, as the affluent generally are, with poor neighbors. It so happened, that one of these, had the misfortune to lose his only rooster; and now it was, that the big waters of the Deacon's benevolent soul were exceedingly troubled—yea, broken up. He resolved to bestow one of his, upon the unfortunate man. Accordingly, at the close of one of those cool, but beautiful days of Autumn, while the sun yet lingered upon the far off mountain, dispensing alike its cheering rays, "upon the evil and the good," he prepared to repair to the house of his indigent neighbor. The love of praise was the prompting motive with the Deacon, and how to bestow his charity in the simplicity of Boaz, and still have it known, was an enigma, that cost him some severe cogitations. He, at length, however, hit upon the following. He knew it was the hour of his Pastor's relaxing walk, and, as he was to pass his house, he took his rooster, and carefully concealing him under his cloak, allowing, at the same time, his tail feathers to protrude a little, not doubting that their gay plumage would catch the benevolent eye of the parson, proceeded onward. As he passed along, his senses were regaled by the genial influences of the setting sun, as its beams sported upon the surface of a rippling rill, that murmured beneath his feet. But the sun of benevolence soon dispelled this scene, and he was revolving in his mind an answer to the expected interrogatory, "what are you going to do with your fine feathers, Deacon?" But alas! disappointment is the common lot. He passed the Parson's domicile unnoticed—unseen; and the idea of losing his reward, was indeed painful! As he drew near the object of his charity, he held the following soliloquy: "If I bestow this upon my neighbor, he will never tell of it; for he is my enemy, and"—It was the work of a moment; he placed duty in one scale, and the breath of man in the other; the latter immediately preponderated; and he faced about for home.

It was now twilight—the Deacon took in his colors, and was hastily retracing his steps, when he met the before much desired, but now much dreaded, Parson. The customary salutations of the season were passed, and the Deacon was about resuming his way, when the old rooster, being pressed rather hard, ejaculated a well known "cut-throat-dick!" This called for a tighter squeeze, and chancier not exactly pleased with such "close confinement" flounced from the unnerve embrace of the pious Deacon. A sad dilemma for our benevolent hero!

"Been purchasing a rooster, Deacon?" Conscious guilt confused the Deacon; the blood mounted his cheek—his frame shook, but he chose to speak the truth and answered in the negative.

"Been borrowing one, I conclude?" said the Parson, at the same time expressing surprise at the Deacon's agitation.

"No Sir," was the reply.

"Is this yours?"

"Yes Sir."

"Where have you been with it?" The Deacon, under the impulse of the moment, was unable to frame an answer to the last question, and lest the Parson should suspect him of theft, he frankly acknowledged the whole affair. "I have done this great wickedness, and how shall I atone for it?"

The Parson rebuked him sharply for his folly—pointed him to some sacred declarations, where men were upbraided for giving alms to be seen, and making prayers to be heard of men.

The Deacon felt the force of his remarks. It was the first eccentric step he had ever taken in the eye of the Parson; and remorse stung him to the heart. He now moved heavily on. The full moon was coursing her way through the fleecy clouds, ever and anon stealing a look upon him; but he avoided her gaze, saying: "Thy benevolence is not like mine." The stars stole a furtive glance upon him; but their looks were daggers to his heart.

"Fatal squeeze!" said he, "but it is just—mine own wickedness has reprov-  
ed me."

The Deacon now learned by bitter experience, that "honesty is the best policy;" and that "he that doeth wrong shall receive for the wrong which he doeth." He lost the confidence of many of his most intimate friends, and bitterly did he lament his duplicity. But it is time to make an application of our story.

When I see a young man indulging in an inordinate desire for dress, to the exclusion of the improvement of his mental faculties—spending his time at the tavern sipping from the poisonous bowl, instead of the sweets of domestic life, desirous of being called a gentleman without knowing what a fop is, swearing oaths with a grace; I say to myself, this young man squeezes the old rooster too hard.

When I see a young lady, upon whom nature has scattered beauty with an open hand, more desirous of shining abroad than at home, sewing up her silks and satins, with holes in the heels of her stockings, I am shocked, and fancy I hear the old rooster cackle.

When I see an old bachelor toiling up the steep ascent of life, turning with dignity from the sweets of matrimony, tearing his eyes from "nature's last best gift," and all this from necessity, (either real or imaginary) I cannot but admire his philanthropy—*noble soul!* say I, handle the old rooster carefully! mind not squeeze him.

When I see an incorrigible old maid, way up north, in the frigid zone, rolling down mountains of ice and spleen, upon young maidens, in the more temperate regions, and this, because she cannot now enjoy the climate herself, I say, *miserable!* miserable! you have squeezed the old rooster too hard; you should have mended the holes in the heels of your stockings.

When I see Editors of news-papers, filling up their columns, year after year, with Dr. Relfe's asthmatic pills, new goods, &c. I think they squeeze the old rooster too hard, at least for their patrons.

When I hear any religious sect condemning the tenets of others, unheard, that are more desirous of building up sectarianism than the peace and good order of society generally; when I see them laying aside their own doctrines, and cloaking themselves under those more popular, levying troops under colors that don't belong to them, I say to myself, be careful the old rooster don't expose you!

In short to use the words of the sage Franklin, "as I grow up and come into the world, I find many, very many" that in my view, squeeze the old rooster too hard! R. B.

*The King of Prussia and Dr. Gall.*—At a grand fete once given at Potsdam, all the Court of Prussia assembled and paraded before Frederick the King. Among all the embroidered collared courtiers, one man alone attracted the attention of his Majesty, and this was a large, tall, bony-looking old man, in white, with a head of remarkable shape. Frederick could not think who he was, and called the Lord in waiting for the purpose of inquiring, "Who is that man in a black coat?"—said the King, "at the window with our learned Chancellor?" "Sire," was the answer, "it is Dr. Gall, a celebrated physician." "Gall! oh, I should like to prove for my self whether what I have heard of that man is exaggerated or not. Go and invite him to our table." On the following day, at six o'clock, a splendid banquet brought together the King, the Doctor, and a dozen other personages covered with crosses and orders, but remarkable for manners which indicated any thing but noble birth. "Doctor," said the King, when the repast was finished, "will you have the kindness to explain to these gentlemen the various dispositions which their bony systems indicate." Gall rose, for the request of a King was, of course, a command, and began to examine the head of his neighbor a man of color, who during dinner had been called General. The Doctor appeared embarrassed. "Speak out candidly," said the King. "His Excellency is fond of hunting," said the Doctor, "and other violent exercises, and must certainly be in his true element when on the field of battle. He has every indication of a warlike disposition and sanguine temperament."

The King smiled. The Doctor passed on to the next. This was a young man with sparkling eye and daring expression of countenance. "This gentleman," said Gall, a little disconcerted, "must excel in gymnastic exercises, must be a great runner, and partial to all manly sports." "That will do, my dear Doctor," interrupted the King; "I perceive that I have not been deceived with regard to your abilities, and I shall not fail to make known that I have myself been the witness of them. The General nearest you is an assassin, condemned and sentenced to be kept imprisoned for

life in chains, and your other friend is the first pickpocket in Prussia." Having said this, the King struck three blows on the table, at which signal, guards entered from several doors of the apartment. "Take these gentlemen back to their cells," said the king; and then turning to the stupefied Doctor, added, "you have dined with some of the greatest felons in my kingdom; look to your pockets!" Gall obeyed, and discovered that the guests had taken his handkerchief, his purse, and his snuff-box. On the following day these articles were, however, returned to him, with a handsome snuff-box, richly set with diamonds, and of great value, as a present from the King.—*Le Camelion.*

## LOVEJOY &amp; BUTMAN,

RESPECTFULLY inform their friends and the public, that they have commenced the Saddle, Harness, Collar and Trunk Making Business,

Between the two Hotels in Gardiner, on Water-street,

At the sign of the Horse.

Where they will keep constantly on hand and for sale, Gentlemen's Riding SADDLES made of the best Southern Stock. Likewise, common Saddles, made strong and durable for country service.

Sligh Harnesses, some very elegant with Patent Pads and Blinds to match.

All kinds of Plated HARNESSES made of the best oak tanned Leather; Black, Brass and Potted mounted, and made of Southern Leather.

Briddles, Martingales, Halters, Valises, Portmanteaus, Post and Saddle Bags, Carriage Boxes and belts and all kinds of Equipments, and an assortment of WHIPS.

The above articles will be sold cheap for CASH, country produce or on approved credit.

Old Harnesses and Saddles repaired on the shortest notice.

Gardiner, June 25, 1834. 26

## NEW FALL &amp; WINTER

## GOODS.

SAMUEL CROWELL, TAILOR, informs his customers and the public, that he has removed from his old stand to the east part of the building recently occupied by Benjamin Shaw, where he continues to carry on the business of his trade as usual in all its branches. A full and complete supply of FALL and WINTER GOODS has just been received by him from Boston, which were all selected by himself and which he can safely recommend to those who may feel disposed to patronize him, as of the first quality and fashion. He pledges himself, that no pains shall be wanting on his part to give complete satisfaction to all who call on him, and he confidently hopes for strict attention to business, and the accommodation of his customers, to merit a continuance of their patronage.

—Among his selection are the following—

Black, blue, brown, olive, green, Adelaide, dahlia, and Oxford colored BROADCLOTHS.

Black, blue, lavender, drab and striped CASSIMERES. German Goats hair CAMELTS.

Also a general assortment of the most fashionable FETTINGSTOCKS, together with Trimmings of all kinds.

He keeps constantly on hand a good assortment of READY MADE CLOTHING, and will sell all the above articles cheap for Cash.

Gardiner, 6th November, 1834. 45f

## FOR SALE OR TO LET.

THAT well known establishment, called the "Ramadell Place," situated at BOWMAN'S POINT in Gardiner, is now offered for sale. The premises consist of Twenty one acres of good LAND under a high state of cultivation, with a large HOUSE and out buildings, and is upon the banks of Kennebec River within 3-4ths of a mile of the centre of Gardiner Village; and is one of the most pleasant and eligible situations for a sea-faring man, merchant or mechanic in the vicinity. Those wishing to purchase are invited to examine for themselves. Terms liberal. Apply to ENOCH MARSHALL near the premises or to the subscriber in Bangor.

SAMUEL RAMSDELL.

September 15, 1834. 6m. \*38

## TO ALL WHO HAVE TEETH!

A recent discovery to prevent the future REMOVAL OF THE DEPOSITES.

THE ELECTRIC ANODYNE is a compound

Medicine recently invented by JOSEPH HISCOCK Esq. Its use in a vast number of cases has already proved it to be a prompt, effective, and permanent remedy for the toothache and age, and supercedes the necessity of the removal of teeth by the cruel and painful operation of extraction. In the most cases where this medicine has been used, it has removed the pain in a few minutes, and there have not yet been but a few cases where a second application of the remedy has been necessary. This medicine has the wonderful power, when applied in the proper manner, which is externally on the face, (see the direction accompanying the medicine) of penetrating the skin, and removing the pain instantaneously; and what gives immense value to the article is, that when the pain is once removed it is not likely ever to return. The extensive call, and rapid sale of this medicine, has put it in the power of the General Agent to afford it at the reduced price for which he offers it to the public, thereby transferring to the poorest individuals in the community the power of relieving themselves from the suffering of tooth-ache for a small compensation.

The General Agent has in his possession a great number of Certificates, proving the efficacy of the Electric Anodyne, but deems it unnecessary here to publish any but the following one.

We, the subscribers, having made a fair trial of the Electric Anodyne, can cheerfully recommend it to the public generally as a safe, efficacious and sure remedy for tooth-ache and age.

Z. T. MILLIKEN, FRANCIS BUTLER, JONATHAN KNOWLTON, THOMAS D. BLAKE, M. D., JAMES GOULD.

Farmington, Me. Jan. 1835.

The Electric Anodyne is manufactured by the inventor, and sold wholesale by the subscriber.

ISAAC MOORE, Farmington, Me., Sole General Agent.

BENJAMIN DAVIS Esq., Augusta, Agent for the State of Maine, will supply all the sub-agents in this State, who are already or may hereafter be appointed to retail the Electric Anodyne. All orders on the State Agent, must be post paid.

The following gentlemen have been appointed sub-agents, who will keep constantly a supply of the Electric Anodyne, and will promptly attend all orders from customers.

Price, 75 cents per bottle.

JAMES BOWMAN, Gardiner; John Smith, Readfield; David Stanley, Winthrop; Wm. Whittier, Chesterville; Upham T. Cram, Mount Vernon; George Gage, Wilton; Cotton T. Pratt, Temple; Z. T. Milliken, Farmington; James Dinsmore, Milburn and Bloomfield; E. F. Day, Strong; Reuben Bean and Co. Jay; Seth Delano Jr. Phillips; Fletcher and Bates, Noddigewock; J. M. Moor and Co. Waterville; Enoch Marshall, Vassalborough; James C. Dwight, Hallowell.

N. B. To prevent fraudulent speculation the papers of directions accompanying each bottle has the written signature of the Sole General Agent.

Farmington, Jan. 28, 1835. eow6m5.

PRINTING of all kinds executed on the most reasonable terms at this Office.

## THE GARDINER SAVINGS INSTITUTION.

Incorporated by an act of the Legislature.

THE design of this Institution is to afford to those who are desirous of saving their money, but who have not acquired sufficient to purchase a share in the Banks or a sum in the public Stocks, the means of employing their money to advantage, without the risk of losing it, as they are too frequently exposed to do by lending it to individuals. It is intended to encourage the industrious and prudent, and to induce those who have not hitherto been so, to lessen their unnecessary expenses, and to save and lay by something for a period of life, when they will be less able to earn a support.

The Institution will commence operation the THIRD WEDNESDAY OF JULY, 1834. The Office for the present will be kept in Gardiner in the brick building nearly opposite the Gardiner Bank, where deposits will be received, every Wednesday from 12 o'clock at noon to 1 o'clock P. M. Deposits received on the first Wednesday of Aug.; next and previous thereto will be put upon interest from that day. Deposits received subsequently will draw interest from the first Wednesday of the succeeding quarter agreeably to the by-laws.

Deposits as low as one dollar will be received; and when any person's deposits shall amount to five dollars they will be put upon interest.

Twice every year, namely on the third Wednesday of every January and July, a dividend or payment will be made at the rate of four per cent. per annum on all deposits of three months standing.

Although only four per cent. is promised every year, yet every fifth year all extra income which has not been divided and paid will then be divided among those whose deposits are of one year's standing in just proportion to the length of time the money has been in according to the by-laws.

It is intended that the concerns of the Institution shall be managed upon the most economical plan, and nothing will be deducted from the income but the actual expenses necessary to carry on the business, such as a moderate compensation to the Treasurer, room rent, and other small incidental expenses.

The TRUSTEES will take no emolument or pay for their services, having undertaken the trust solely to promote the interests of those who may wish to become depositors; and no member of their body, nor any other officer of the Institution can ever be a borrower of its funds.

No deposits can be withdrawn except on the third Wednesday of October, January, April, and July, but the Treasurer may pay any depositor who applies on any other Wednesday for his interest or Capital or any part thereof, if the money received that day be sufficient for the purpose; and one week's notice before the day of withdrawing must be given to the Treasurer.

The benefits of the Institution are not limited to any section, but are offered to the public generally. As no loans are to be made by this Institution on personal security, it is plain that this affords a safer investment for the depositors than lending to individuals.

Monies may be deposited for the benefit of minors, and if so ordered at the time, cannot be withdrawn until they become of age.

Those who do not choose to take their interest from time to time will have it added to their principal or sum put in, and shall be put upon interest after three months; thus they will get comp- and interest.

The Treasurer, by the Act of incorporation is required to "give bond in such sum and with such securities as the corporation shall think suitable."

The officers are

ROBERT H. GARDINER, PRESIDENT.

TRUSTEES.

Peter Grant, Esq., Hon. George Evans, Edward Swan, Esq., Alfred G. Linslow, Esq., Arthur Berry, Esq., Mr. Henry B. Hoskins, Capt. Enoch Jewett, Mr. Henry Bowman, Mr. Richard Clay, Capt. Jacob Davis, Rev. Dennis Ryan, Geo. W. Rachelier, Esq.

ANSY CLARK, Treasurer, H. B. HOSKINS, Secretary.

Gardiner, July 3, 1834. 28

## J. N. CROOKER,

## WATERVILLE.

HAS just received from Boston, an assortment of Universalist Books, which he will sell at Boston prices, among which are the following:

Paige's Selections

Smith on Divine Government

Ballou on the Parables

Bayner's Lectures

Ballou's Examination

Modern History of Universalism

Ballou's 2d Inquiry

Winchester's Dialogues

Life of Murray

Hutchinson's Apology

Ballou's Sermons

Hell Torments Overthrown

Familiar Conversations

Latest news from Three Worlds

Christian Universalist

Danvers Discussion

Convention Sermons

Cobb's Sermons

Reply to Hawes

Appeal to the Public

1st Vol. Universalist

Ballou's Examination of Channing

Universalist Hymn Books

Also a number of Tracts.

Waterville, May 31, 1834. 23

## Dissolution of Copartnership.

THE Copartnership heretofore existing between GOING HATHORN and JAMES M. HANOVER under the firm of GOING HATHORN & CO. is by mutual consent this day dissolved. All persons in debt to said firm must make immediate payment to Going Hathorn of Pittsfield, and all demands that are due Going Hathorn must be immediately paid to Cyrus Kadrick of Gardiner.

GOING HATHORN, JAMES M. HANOVER.

Pittsfield, October 24, 1834. 44f

## FEATHERS

JUST received and for sale by GREEN & WARREN.

July 8, 1834.

## Saw Mill Gear.

TO be sold low the gear of a Saw mill, consisting of WATER WHEELS with iron rims, cranks, &c. RAG WHEELS and also a MILL CHAIN 109 feet in length.

The above will be sold together or separately.

H. B. HOSKINS, Agent.

Gardiner, June 30, 1834.

## NOTICE.

THOSE indebted to the late firm of JOSEPH D. LORD & CO. who wish to settle with the subscriber in person, to whom all such accounts are assigned, can do so by calling at the Store of BENJ. F. MELVIN in Hallowell. Said accounts embrace from January 1, 1833, to July 1, 1834.

JOSEPH D. LORD.

January 9, 1835. 3

## ALMANACS for 1835.

Thomas, Robinson's, Comic, Finn's, Davy Crockett's and Miniature ALMANACS for 1835, for Sale by the Gross, dozen, or single at the Gardiner Bookstore.

November 11, 1834. 46f

## COPARTNERSHIP DISSOLVED.

THE Copartnership heretofore existing under the firm of S. O. BRADSTREET & CO. is this day dissolved and all business of said firm will be settled by S. O. Bradstreet, who is duly authorized to settle the same.

S. O. BRADSTREET, for late firm

R. H. GARDINER, Jno. for late firm

TOBEY & GARDINER.

45 6m.

## AMERICAN ALMANAC for 1835.

JUST received and for sale at the Gardiner Bookstore, the American Almanac and Repository of Useful Knowledge for 1835.

50

## Compound Syrup of ICELAND MOSS.

For the cure of Colds, Whooping-Cough, Spitting of Blood, and Consumptions.

ICELAND MOSS grows plentifully in the island of Iceland, from whence it takes its name, and in all the high northern latitudes of Europe and Asia, where its Medicinal qualities have been long known, and highly appreciated. This plant contains a larger proportion of VEGETABLE MUCILAGE, than any other known substance, and in combination with it is a bitter principle which acts most beneficially in giving strength in cases of great weakness and debility of the lungs. The knowledge of many of our most valuable medicines, for the cure of diseases, have been obtained from observing their effect on brute animals;—so in the case of this most invaluable Moss, its virtues were first discovered by their effects on the hardy, long-lived and sagacious REIN-DEER, which derives its principal nourishment from the ICELAND MOSS, and whose milk becomes so highly imbued with its Balsamic virtues, that it is used with the greatest confidence as a sovereign remedy by the inhabitants of all those countries, for the cure of all diseases of the breast and lungs. In France, this compound has long been known, and extensively used; and its salutary effects, as much as to the salubrity of the climate, is probably owing the very small number of fatal cases of consumption in that country, compared with Great Britain and the United States. This Syrup contains all the medicinal virtues of the Moss in the most concentrated form, and is prepared from the original receipt from Paris, only.

E. HUTCHINS & CO., Baltimore.

And none is genuine unless it has their fac-simile upon each bill of direction—also upon the envelope, and sealed with their seal.

For sale by B. SHAW & Co. Agents, Gardiner, Maine, and E. FULLER, Augusta.

Gardiner, Jan. 13, 1835. 3

## E. HUTCHINS &amp; CO'S

## NEWLY IMPROVED

## INDELIBLE INK.

E. H. & Co. have, by means of their new chemical moriant, been enabled to offer the public a very superior article of durable Ink, in boxes only one sixth the usual size, yet containing the same quantity.

The prominent qualities of this Ink are, that it is black at the moment of writing, and after having been exposed to the sun for a few hours, will become a beautiful jet-black, and may be relied on as indelible. The proprietors flatter themselves, that its superior blackness, durability and convenience, will recommend it as highly to the public generally, as its extreme portability does to travellers.

Be sure that each box is accompanied with the fac-simile of E. Hutchins & Co.

The true article is prepared by them only, at No. 110, Market Street, Baltimore, (up stairs.)

For Sale by B. SHAW & CO., Agents, Gardiner, Jan. 13, 1835. 3

## STIMPSON'S

## CELEBRATED BILIOUS PILLS.

MOST diseases incident to this and other climates, are induced in a great degree from a collection of cold, viscid phlegm and bile on the inner coats